

The Ansgar Lutheran

L. XXXI

Blair, Nebraska, February 17, 1958

Number 7

Boiling Hot

By L. W. Northrup

It has been said, "Almost any lack can be compensated for by a dynamic enthusiasm." Without dynamic enthusiasm, on the other hand, the most imposing abilities lose their grandeur. The Laodicean church was without dynamic enthusiasm. It was tepid, comfortable, at with material prosperity, and musclebound with organization. Laodicea is the ancient name for secularism—the drive for material things that dominate our world, and often the church. Every God-called "angel," or minister, is to raise his voice against secularism and to rebuke it by selfless devotion to his task.

The Lord Jesus Christ says to the Laodicean church, "I would that you wert boiling hot" The Greek word *zestos* means "boiling" and is associated in this Scripture with the word hot. Christ will never be satisfied with less than boiling-hot Christians.

"Christianity" Becomes Popular

Christians ought to be the most dramatic people in the world. The early Christians startled the world, shocking and upsetting the people! God means that by his nature a Christian ought to be a most unusual person. Alas! Christianity, so-called, has degenerated into the

status of membership in a service club. Multitudes have rushed into the church for a variety of reasons until church membership has risen since 1870 from thirteen per cent to seventy per cent of the population. It is becoming almost unfashionable not to be a "Christian." But great numbers of people within the church are totally unaware of the conditions of true discipleship as laid down in Matthew 10. To such fashionable adherents the language of Jesus would be frightening.

"I would thou wert cold or (boiling) hot" Rev. 3:15). "Fervent (boiling) in spirit; serving the Lord" (Rom. 12:11).

Boiling-hot Christians disturb the Laodicean church of today. They are not welcome in comfortable, satisfied congregations where the people like to remain sheltered from the problems that the gospel presents to them, averse to the probings of the Spirit.

Today's Church Comparatively Rich

The boast of Laodicea was, "We are rich." Today the church is rich. New buildings are rising on every hand. Yet great areas—even whole states—remain unreached by our church.

"We are increased with goods." Is this not true of the modern church? Material prosperity, leisure, success, security, are trumpeted from high places until we imagine that the Christian's life consists in the abundance of the things which he possesses.

"We have need of nothing." Here speaks the voice of deadly complacency. More church doors have been closed by complacency than by Communism. Actually, under the searching scrutiny of the Son of God, it was found that the Laodiceans really had nothing. They lacked everything that God called essential to a spiritual church—faith, righteousness, vision. A startling revelation of spiritual inadequacy!

Enthusiastic Christians

Into this dismal environment must be projected the dynamic enthusiasm of the boiling-hot Christian. The fires of Pentecost can raise the spiritual temperature, inaugurate revivals, enlist workers for the vineyard. We have seen one boiling-hot Christian wake up a slumbering, fashionable, satisfied congregation, reverse the tide of lukewarmness, and bring a genuine spiritual awakening.

Lukewarmness is neutrality, and neutrality is spelling the doom of our free world. We are hurtling to destruction. This is no time for halfway measures or halfway Christians. We must be boiling hot!

—Free Methodist

News and Notes



Mrs. George Neve

Ringsted, Iowa. George Pallesen, pastor, Sunday, January 26, was a day of mingled emotions in St. Paul's Lutheran Sunday School, Ringsted, Iowa. Before the assembly of the entire school, Mrs. George Neve retired from her position as superintendent and relinquished that office to Mrs. Lisle Smith, her elected successor.

Mrs. Neve began her church school teaching career in Ringsted in 1918. Except for several years which she devoted to her family, she continued regularly as a teacher and as superintendent, to which office she was first elected in 1927. Through these years she has directed the school in many achievements and to its present enrollment of 212. She plans to continue teaching with her husband among the children they love.

The children and staff of the school presented a gift as a token of their love and esteem to Mrs. Neve. Seven boys sang for her. She responded with her usual, clear message of the Gospel. The pastor spoke briefly and installed Mrs. Smith with a prayer.

Two Wisconsin Congregations Merge
St. Paul's Lutheran Church (8½ miles east of Luck, Wis.) of Bone Lake township recently voted unanimously to merge with the Bone Lake Evangelical Lutheran Church (7 miles east of Luck, Wis.) of the American

Evangelical Lutheran Church (AELC). Steps are now being taken to carry out this mandate of the congregation.

St. Paul's Lutheran Church was organized in 1908 and joined the UELC Synod in the year 1915.

Except for the period that the congregation was a self-supporting congregation under the ministry of Pastor Ernest Grill and Pastor C. C. Mengers the congregation has been served by the resident Pastors of Milltown Lutheran Church. Pastor A. E. Neve was the last UELC Pastor to serve them. He resigned October 1, 1957 to enable St. Paul's congregation to join with the Bone Lake Evangelical Lutheran Church.

Since October 1 the congregation has worshipped on an experimental basis with the Bone Lake Evangelical Lutheran Church. Pastor Harald Petersen, Pastor of West Denmark (near Luck) serves the Bone Lake Evangelical Lutheran Church. He will continue to serve as Pastor of the merged church from West Denmark.

St. Paul's Lutheran is listed in the UELC Yearbook with 30 baptized members.

Calgary, Alberta, Can. Sharon Lutheran Church, Jerrold Elling, Pastor, has ventured out on a program caring for the many immigrants that come to Calgary. Pastor Julius Hougaard of Denmark has been called to do this work. He has already come and he is at work. Pastor Hougaard speaks the Scandinavian languages as well as German besides English. His coming to Calgary should be of great help to the new Canadians of Lutheran background. Synod and district both help the congregation to finance this work.

The church had a total gain of 105 baptized members the past year. It had a total income from all sources of \$17,467.88. The morning attendance is over 200 every Sunday.

Tilley, Alberta, Canada. Archie N. Morck, pastor. The annual meeting was held Jan. 16. A budget of \$6,000

was adopted. A new well will be drilled. The pastor was granted permission to serve the Idlesleigh church twice a month. The Tilley church has both men and women's groups. They have all elected officers this month. Bible studies are conducted every Friday night in the Gospel of John. This is in preparation for the

Hutchinson, Minn. Universal Prayer Week was observed Jan. 5-9 by Pastor Edward Hansen conducting Bible Study on Philemon. January 26, 44 new members were added to the congregation. Miss Margaret Jacobson addressed the congregation on Sunday. Fireside evening was held to help families get better acquainted.

CHURCHES ACQUIRE 206-ACRE SITE FOR CALIFORNIA LUTHERAN COLLEGE

Plans for the long-awaited California Lutheran College came a step closer toward realization this month with the acquisition of 206 acres of land near Thousand Oaks in the Conejo Valley, 15 miles west of Los Angeles.

A 130-acre ranch, part of the 206 acres, was given to the prospective college by Mr. Richard Pederson on life annuity basis. The announcement of the gift was made by Dr. Orval Dahl, president of the California Lutheran Educational Foundation, an intersynodical organization developing the institution.

Mr. Pederson is a member of the Evangelical Lutheran Church, one of the five bodies participating in the educational project. He said he made the gift "to provide youth with the benefits of Christian education in a day when spiritual values can be decided the course of world history."

The ranch given by Mr. Pederson is valued at \$400,000 and includes 100 acres of orange groves and 30 acres of walnut groves. Seven wells on the property have a potential of 400,000 gallons of water per day, considerably more than enough for a student body of 1,500.

Dr. Dahl reported that a strip of 76 acres adjacent to the 130 acres was

(Continued on Page 13)

THE ANSGAR LUTHERAN, Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 East 8th Street
Spencer, Iowa

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Iowa. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 per year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1917, at the Post Office at Blair, Nebraska, under Act of March 3, 1879.

Editorials and Comments

THE NATIONAL LUTHERAN COUNCIL MEETS

The National Lutheran Council had its 40th annual convention at Atlantic City the first week of February. This Council represents eight Lutheran bodies in America with a total baptized membership of about 5,000,000. This Council has been of great blessing to the Lutheran church both on this continent and throughout the world. It is best known to the reader through its Lutheran World Action Appeal every year. During 1957 \$3,400,-1.39 was raised for the work of the Council. The E.L.C. raised its share of \$37,196.00.

The past 15 years the church bodies have contributed more than \$48 million in cash and \$77 million in food, clothing, medicines and other supplies shipped to 28 countries. It marks the greatest relief program undertaken by any denomination within American Protestantism.

The Council through the Lutheran World Federation assists foreign missions where they are not able to help themselves.

At home the Student work among Lutheran students at the state colleges and universities is of great importance.

The Council has assisted many displaced persons in getting re-settled in new countries.

Report of Lutheran Student Work

The report on the work among Lutheran students to the National Lutheran Council was given by Dr. Ronald Heiges, executive director of this activity. His report is of such a nature that we quote it in part.

The Church's efforts to proclaim the Gospel of Christ at colleges and universities are being challenged by a new era of pagan religiosity on the campuses of America.

How to "get at" the student of today who is "pre-occupied with secular values and insulated against eternal issues" poses a major problem in the Church's ministry in the field of higher education.

"Gone are the days when large numbers of students were searching for answers to the ultimate questions," said.

Crowding our campuses now are hundreds of thousands of students who have no questions, or whose questions move only on the horizontal plane of lucrative career and comfortable family life."

In this situation, he told the Council, the mission of the Church "is not to stand outside calling across the moat to those in the ivory towers."

Rather, he said, "it is to stand inside the academic community, inside the walls, and witness within the community's structure and life."

Dr. Heiges made a clear distinction between the role of "natives" and of "professionals" in the Church's ministry on campus.

The natives are the students, teachers, administrators and all those who are bona fide members of the academic community, while the professionals consist of the clerical and lay-employed staff members assigned to the churches and student centers which surround the campus.

Dr. Heiges stressed that the "Christian witness within the university is the direct responsibility of the natives," those who actually inhabit the classrooms, lecture halls, laboratories, libraries, student unions, faculty lounges, athletic fields, dormitories, fraternity and sorority houses.

"Christian professors must teach within the context of their faith," he said. "Christian students in their pursuit of truth must do so in the presence of the Truth. Christian administrators must play their roles not only with an eye on the constituency but with an ear alert to the promptings of the Spirit."

He added that the responsibility of the professionals is to support the natives through pastoral services, assistance in development of programs, and certain administrative responsibilities for facilities, budgets and public relations.

Calling attention to a survey by Philip E. Jacob for the Hazen Foundation on "Changing Values in College," Dr. Heiges noted that an assessment of student attitudes by Lutheran campus pastors and counselors largely supported Mr. Jacob's "startling and disturbing" conclusions.

The Typical Student

He said there was general agreement that the typical student is self-centered, complacent, utilitarian, superficial, socially irresponsible, conformist but tolerant.

In regard to religion, the Jacob study found that most students admit there is a need for it, especially of worship conceived in terms of a regular or occasional "shot in the arm" for morale purposes, but what happens in church has little or nothing to do with their decisions or their real values.

In the same area, campus pastors and counsellors described the average student as either "apathetic" or "lethargic" or just plain "indifferent."

Among the phrases used to characterize the students willing to be identified as Christians were: "generally illiterate" in regard to the faith professed, "usually identifies the Christian faith with religion in general,"

(Continued on Page 15)

Church News from here and there

LUTHERAN CHURCHES SET MARK IN CONGREGATIONS ORGANIZED

More new Lutheran churches opened their doors for the first time in 1957 than at any previous time in the last fifty years.

Close to 160 new congregations—nearly two-thirds higher than in 1950—were established last year in a wave of expansion unparalleled since the denomination's pioneering days in this country in the 17th and 18th centuries.

The figure covers the programs of the eight church bodies affiliated with the National Lutheran Council, cooperative agency representing more than five million members or two-thirds of the nation's 7,338,000 Lutherans.

The statistics were reported to the NLC's 40th annual meeting here by Dr. H. Conrad Hoyer of Chicago, executive secretary of its Division of American Missions.

Dr. Hoyer said the 1957 figure is the highest number to date in a steady upswing in building since 1950. He predicted that it will probably level off in 1958 with approximately the same number established this year as last.

The selection of sites for the new congregations—an investment of some \$9 million in 1957—has been developed from the hit and miss proposition of fifty years ago, according to Dr. Hoyer, into a careful, painstaking process.

WARN AGAINST SPECIAL TAX ADVANTAGES FOR CHURCHES

The House Ways and Means Committee was urged at Washington, D. C. to curtail tax exemption for churches and religious groups when they operate commercial business enterprises.

George W. McKeag, solicitor for

the Presbyterian Church in the USA, and Paul Blanshard, special counsel for Protestants and Other Americans United for Separation of Church and State, warned that churches should not be given special tax advantages under the American free enterprise system to engage in competitive business ventures.

The House Ways and Means Committee is considering a comprehensive revision of the Internal Revenue Code to close loopholes and eliminate inequities.

Mr. McKeag read to the Congressmen a resolution adopted by the 169th General Assembly of the Presbyterian Church in the USA at Omaha, Nebr., in May, 1957, which said that it is unethical of churches to take advantage of a tax loophole which permits them to escape entirely federal taxes on business activity unrelated to their spiritual or social ministry.

He said that it was the sense of the General Assembly that "the exemption allowed to churches, and conventions and associations of churches be removed from the Internal Revenue Code."

While Presbyterians believe that Churches should continue to enjoy the traditional exemptions accorded them as charitable bodies, he said, they feel that Churches should not compete in non-church business activities with private businesses that do not enjoy the advantage of tax exemption.

He claimed that more than 300 chaplains in the Armed Forces who are members of religious orders are completely exempt from federal income tax because they turn their salaries over to religious superiors, although other chaplains pay the same taxes as all officers in the Armed Forces.

Nuns who are on the public pay-

roll as public school teachers, hospital nurses also are exempt from ordinary taxation, he charged, due to technical rulings made by the Internal Revenue service.

Mr. Blanshard suggested that a committee make a "rigorous examination" of all tax exemptions accorded churches or religious groups engaged in commercial enterprises.

GERMAN PROTESTANTS, CATHOLICS PLAN INCREASED COOPERATION

Plans for increased cooperation providing material and spiritual aid for refugees, expellees and repatriates were mapped at a conference in Germany between representatives of the Evangelical Church in Germany and the Roman Catholic Church.

They were Evangelical Bishop Reinhard Wester of Schleswig, Catholic Bishop Heinrich M. Janssen of Hildesheim, who has charge of refugee care programs in their respective Churches.

Evangelical and Roman Catholic welfare agencies play a major role in caring for the refugees not only during their first days on free soil but after they have been relocated.

Both Churches conduct long-range programs aimed at integrating the refugees into West Germany's economic and social life. These include the operation of thousands of kindergartens, youth homes, sewing centers and lending libraries as well as churches, chapels and emergency work facilities in or near camps.

A special staff of Protestant and Catholic clergymen provide spiritual care for the thousands of fugitives from Communism constantly being sheltered in camps in West Germany and West Berlin.

Since 1949, when the West German Federal Republic was founded, 2,000,000 residents of the Soviet Zone have sought haven there. More than 261,000 persons fled from Communist East Germany in 1956.

(Continued on Page 13)

Trinity Lutheran Westbrook, Maine celebrates 75th Anniversary

By Elmer W. Anderson

October 31 through November 5, 1957, were festive days for Trinity Lutheran Church, Westbrook, Maine, when they observed the 75th Anniversary of the Congregation.

It added much to the festivities to have Pastor and Mrs. V. R. Staby as guests. They are old friends of Trinity Lutheran as he served as Pastor from October 1928 until August 1939. He had also anticipated the joy of having Pastor and Mrs. C. C. Kloth with us during the Anniversary, as they had spent 8 years in the ministry of this congregation from July 1920 to August 1928. Pastor and Mrs. Kloth retired from the active ministry last fall after having served 59 years in the Holy Ministry, and are now spending the evening of their life in their cozy little home at Falmouth, Maine. Unfortunately Pastor C. C. Kloth was ill with the flu during the Anniversary, with the result neither he nor Mrs. Kloth was able to attend any of the Anniversary Services. The climax of the festivities was with the Synodical President, Dr. Wm. Larsen giving the address at the Anniversary dinner, Saturday evening, and the worship service Sunday forenoon, November 3. The Anniversary Services continued through the following Tuesday evening. The choirs from the local Lutheran churches contributed at each service, with the Trinity choir at the opening service Thursday evening, and Sunday forenoon and evening. The choir from First Lutheran (ELC) Portland, Friday evening; St. Ansgar Lutheran (Aug.) Portland, Sunday, and Emmaus Lutheran (UEC) Falmouth, Tuesday evening. Their special selections added a great deal to each of the Anniversary Services.

The picture was taken at the Anniversary Dinner which was held in the local Junior High School Auditorium. Seated, left to right: V. R. Staby, former Pastor; Mrs. Marie Smith, first child to be baptized; Miss Opie Nelson, only living member of the first Confirmation Class, after the congregation was organized November 1882. Standing are; Elmer W. Anderson, present Pastor, and Dr. Wm. Larsen, Synodical President.



The first Danish family to locate in Westbrook, were Mr. and Mrs. Laust Horlick, and four children. They brought with them their family Bible, Luther's Postil, and their hymn books. As other Danish families came to Westbrook, there became a growing need for Spiritual guidance and regular Worship Services. In 1876 Pastor N. J. Ellestad of First Lutheran Church (ELC) Portland was secured and came to Westbrook to serve the Lutheran people. In the early eighties the people saw the need of organizing a congregation. On November 2, 1882, "The First Danish Evangelical Lutheran Church of Westbrook, Maine," was organized. It was not until 1892 that a church was built at the cost of \$3,124.87, and on New Year's Day 1893 was dedicated.

As the congregation grew there was a need for a resident Pastor who could use the Danish language, as they had been served by Norwegian Pastors up to this time. In 1893 Pastor P. P. Thoreby was called to serve Westbrook and Falmouth, Maine. It was during his pastorate the congregation in 1898 applied for membership in the Synod and became a member. Due to the growth of the congregation, the church was in 1913 enlarged by a 20 feet addition to the front. Again in 1953 it became necessary to enlarge the church. This time an addition 12 feet wide the full length of the church was added. In 1942 in preparation for the 60th Anniversary the chancel of the church was beautifully remodeled. In preparation for the 75th Anniversary, a complete set of new limed oak pews were purchased. The pews were given by individuals as memorials.

Among the pioneers of the congregation, and particularly during Pastor P. P. Thoreby's pastorate a pietistic stamp was placed upon the congregation. This spirit has prevailed and has maintained an active spiritual growth in the congregation. As a result of the strong spiritual emphasis a number of the sons of the congregation have entered the Holy Ministry. They are: Frank Nielsen, Clinton, Wisconsin; Christian Justesen, Fresno, California; Alfred Jensen, Clifton, Illinois; C. Skriver Kloth, Portland, Oregon; Cornelius Hansen, Racine, Wisconsin; Andrew Staby, Brush, Colorado; Thorvald Hansen, Racine, Wisconsin; Adolph Kloth, North Hollywood, California; Homer Larsen, Cedar Falls, Iowa; Norman Nielsen, St. Louis Park, Minnesota; Otto F. Nielsen, Las Vegas, Nevada; Robert Kloth, Fremont, Nebraska; Harry L. Anderson, serving with the Lutheran Service Commission, sponsored by the National Lutheran Council, and the Lutheran Church-Missouri Synod, as Service Pastor to the men and women of the Armed Forces on the island of Okinawa; and Linwood Fredericksen, Synodical Missionary to serve in the United Lutheran Synod of Iowa, United Lutheran Church in America.

During 75 years, the frailties and mistakes of men have been evidenced many times. But God's Grace and His patience with erring man has overshadowed man's shortcomings. How true have been the words of Christ to Peter; "... and it is on this rock that I am going to build my church, and the gates of hell will be powerless against it." (J. B. Phillips' translation.)

The Washington Observer

By Gerhard Lenski

MORE PAY — THEN WHAT?

There is much buoyant talk these days in Washington and across the nation about pay raises. There is not so much being said about inflation. The important question is this—can we have more and more of the one without getting more of the latter?

It is confidently expected that one major pay increase running into the billion figure will be that for our government workers. In some branches of government service, notably the Postal Department, an increase is long overdue. In the District of Columbia alone some 40,000 government workers will enjoy increases ranging from 6 to 12¼%. Officers and men in the armed forces are also in line for more pay. About the only persons in the above groups not getting a raise are the poor little private just drafted and the seaman recruit! Both will continue at \$36 a month while Mr. General and Mr. Admiral will enjoy a monthly boost of \$200 which, added to the present stipend, makes quite a tidy sum.

Mr. Walter Reuther, head of the United Auto Workers, is not to be left out in this scramble for more pay. Mr. Reuther is not saying as much as formerly about a possible four-day work-week. Instead, he speaks now for a plan in which, in addition to other increased benefits, his workers will share in the dividends now paid stock-holders. A brilliant idea, no doubt. There may be merit in it. But the chances are it will be fiercely resisted and probably productive of some real labor troubles. Just where are we headed in all this anyhow? Our present situation isn't too bad—but the outlook isn't cheerful either. Another 1929? We doubt it . . . but . . .

CATHOLIC AND PROTESTANT COEXISTENCE

Washington is a fine sounding board. Addresses given here reverberate widely throughout the land with a kind of official sanction. And so, no doubt, it is that so many are made.

One, gaining the headlines in the local press, comes from a learned Catholic priest and professor, Dr. Gustave Weigel, recently speaking before the local First Friday Club. Dr. Weigel brings us the good news that "Protestantism and Catholicism are here to stay." The old hostility, he says, is gone and there are now many areas here in friendly America where members of both groups can "collaborate" as well as "coexist."

Dr. Weigel reports a growing interest among Roman Catholics in an understanding of liturgy. This interest, he avers, is spreading to the Protestants. Dr. Weigel draws the conclusion that "the long sermon does not suit our times and many Protestants have gone from preaching to the liturgical service." Dr. Weigel praises the oecumenical movement and the World Council of Churches, declaring that it brings about a better understanding of the true nature of the church. He praises Protestants for adopting a more symbolical interpretation of the Scriptures, declaring they thereby protect themselves from "literal fundamentalism" on the one hand and from "naturalistic modernism" on the other.

The friendly approach of Dr. Weigel is praiseworthy. His conclusions? They deserve thoughtful analysis in the light of history, Scripture and the clear teachings both of Rome and Protestantism. Certainly we will want to ponder them carefully before we attempt to swallow them.

FEAR IS SOMETHING SHORT-LIVED

According to a recent report: our Government's Revenue Office says the amount of taxes paid on cigarette sales is now larger than ever. This indicates a larger manufacture of cigarettes. In other words, if the fear of possible cancer from cigarette sales for a while, that is no longer a deterrent and our women and our youth must be thought of as smoking as much and even more than before.

Have the medical authorities changed their opinion in the matter? Some, not many, doctors have declared all along that they were not convinced that cigarette smoking actually caused throat and cancer and related troubles. Others, some with great earnestness, have stated that the incidence of cancer was so marked in the cases of confirmed smokers that the casual connection simply could not be denied. Have these doctors changed their minds? Are they now admitting there is no danger. And is that the reason that sales are mounting higher than ever? From all available information the answer to these questions is a simple "No!"

ANOTHER RUSSIAN VICTORY

A recent Russian publication heralds another Russian victory. Two biophysicists, one named V. Krasovsky, the other I. S. Shklovsky, offer us a new explanation of the early forms of life upon this early planet. During the last thousand millions years, so say these experts, there have been some ten explosions of giant stars, "supernovas" they are called, rotating and throwing off gas into outer space. These explosions have created cosmic rays which have activated the earth, creating, destroying and then recreating many freakish forms of life, dinosaurs, flying reptiles, mastodons and what else. The further effect of these cosmic rays has been to accelerate the whole evolution.

(Continued on Page 13)

Parish Education News

By Soren S. Kaldahl

A New Vacation Bible School Series

For the first time our synod has its own Vacation Bible School series. This Vacation Bible School series is being published jointly by the Boards of Parish Education of the three merging synods. This new 1958 Vacation Bible School series is entitled "God's Holy Law."

The three boards with editorial staffs have planned and approved the materials in this series. The editing and writing have been done chiefly by the ALC board staff, and the printing is being done by the Wartburg Press. It will be sold jointly under the names of the three boards, and by the respective publishing houses.

Already the three boards and staffs have planned and approved the materials that are to go into the 1959 series, which will be entitled "What We Believe." The editing of this will be done chiefly by the ELC board staff, and the printing will be done by the Augsburg Publishing House. When sample lessons are prepared, the boards and staffs will meet jointly to give approval to the series.

Since Vacation Bible School material is produced as a joint effort of the merging boards, the field work in presenting the series to our churches and in helping train teachers to teach it will also be an all cooperative effort. This will take place during the months of March and April. In all there will be 16 district or regional clinics, where teaching teams from the three boards and staffs will be instructing teaching teams, which in turn teach the Vacation Bible School teachers in local zone centers. The District Sunday School committees or boards of our three synods are arranging and setting up the district or regional

clinics, and are arranging the teaching teams which will come from the local areas to receive the instruction, which they will impart to Bible school teachers in the local areas. Both types of clinics are planned in cooperation on district and local area levels.

DVS Teachers Selected in April

All clinics in local areas are planned for the month of April. This means that churches should have their Bible school teachers selected by that time that they may

attend and receive this very important instruction. This will make Bible school work a real worthwhile effort in the congregations this summer.

Tentative places and dates for district or regional clinics:

February 28 — Great Falls, Montana

March 1 — Spokane, Washington

March 3-4 — Portland, Oregon, Madison Wisconsin, and Southern Minnesota

March 6-7 — Los Angeles, California, Toledo, Ohio, and Ft. Dodge, Iowa

(Continued on Page 15)

THE WRESTLER

By S. T. Eward

"HOW. I. FEEL"

Reference has been made to the man who was an advocate of giving simply the way he happened to feel when he went to church. He made a point to not plan ahead from the moment when the offering plates were passed. He waited until that critical moment arrived, and then he made his decision. This decision was based on how he happened to feel at that time.

The hazards of this policy will be obvious. The hazards are not only in the amounts lost to the offering plates, but also the loss sustained by the man who "runs" his Christian stewardship in that manner. It is not at all unlikely that this wrestler would have feelings at the crucial moment which would figure to "save him money" and impoverish the church treasury. He might, for instance, have permitted so many installment payments to have accumulated that by the time he got to church and the offering plates were passed, he needed only to "feel" his wallet to know that he did not feel like giving anything, because he had nothing left to give after meeting the other assumed obligations.

This Mr. How. I. Feel set himself up for these troubles when he announced his policy that he would "simply give the way I feel." This was the policy that made it possible for him to not commit himself to giving a specific amount to his church each week. His

intentions were probably good. He lacked only wisdom and foresight. His sincerity exceeded his willingness or ability to plan or to accept responsibility. It is also possible that he expected that The Holy Spirit would guide him at that decisive moment. But The Holy Spirit didn't have a chance after the man had spent all his money on something else. It was impossible for the man to even consider a "tithe" because he didn't have that much left. The result was that he suffered from a guilt complex because he was not doing for his church what he really wanted to do and felt that he should do. The next step was for him to establish an excuse and for want of an excuse for himself he used as his defense of his failure a critical attitude toward his church. The result was that he was unhappy and the church was losing support.

To help remedy experiences such as this (it could be multiplied many times in the UELC) the synodical stewardship committee is laying plans for a synod-wide every-member-visitation to secure pledges from the members for the budgets of the congregations and for serving in the work there is to do in each parish. Congregations will be asked to organize "canvass" committees. The first meeting will be April 20. This is an area meeting to which councils and stewardship committees will be invited.

BROTHERHOOD

Editor, The Ansgar Lutheran

Sir:

By the time this letter is (I hope) graciously printed in the pages of The Ansgar Lutheran, Brotherhood Week will either be transpiring or just past. Permit me a comment or two about this tradition.

Brotherhood Week has varied implications to various groups and individuals. To many reformed groups as well as reformed clergy it means mainly that here is a week in which religious denominations should forget their differences and be "nice" to each other. Jews should get together with Catholics, Lutherans should get together with Jehovah's Witnesses, and Episcopalians should get together with Baptists. After all, as the slogan goes, "we are all headed for the same place."

I ask you, Sir, (if you will permit a rhetorical question) is this brotherhood? To me, it is not. For a religious person of any belief whatsoever to compromise what he believes to be true, even for an instant, is a most **unbrotherly** act. Moreover, the kindest and most **brotherly** thing he can do is to try to win his brethren over to what is to him the most important and sacred thing in his own life.

Is this not the way you speak and act with your blood-brothers or very close friends? Is not one of the refreshing things about being together with a brother or close friend the fact that you can be completely frank with him, say exactly what you believe, try to win him over to your convictions—and still be loved? Is it not also true with your brothers and friends that quarrels, disagreements, and even dissensions are often a sign of a stronger love than if each believed he had to be careful and "polite" so as not to be misunderstood?

I say that Christ's concept of brotherhood was a far cry from the mish-mash of compromises and shallow agreements often looked upon as Christian brotherhood today. To me, the most loving thing you can do for another is to share with him your most precious convictions. Furthermore, you thereby show him much more respect (whether he agrees with you or not, for you at least allow that he is a worthy opponent) than if you baby him along careful not to hurt his feelings—insulting him by thus insinuating that his feelings are fragile and his pride sinful.

When Jesus told his disciples that all men were their brothers he meant simply that he wanted his disciples to share the true Gospel with all men. This was the most brotherly thing they could do for others—win them over to their side, the side of the true Gospel. For Christians, this has to mean that it would be more brotherly to say to a Jew that he should believe in Christ than to tell him that since he too believes in Jehovah (although not in Christ) he, too, is saved. Indeed, for the Jew it would be more brotherly to tell the Christian that he was "all wet" than to agree politely with something he did not believe. For Christians, this must also mean that it is more brotherly to tell a Roman Catholic that Purgatory is a human invention and a false doctrine than to tell him that he **can** be saved through his own religion even though the emphasis in catholicism is upon salvation by works rather than on "by grace through faith," as in Scripture.

For Christians, brotherhood is a constant struggle. It is a constant risk of being misunderstood and being called "unbrotherly." Christian brotherhood is a large part of that fight to which Jesus was referring when he said that he had not come to bring peace on earth, but a sword.

Yours,

Scrip Sundry

LET

US

KEEP

LENT

By Kenneth H. Petersen

Every important season of church year has dangers which invite to be threatened, and destroy the true meaning of that blessed time. The annual Lenten season has no more than sung their Christmas Tidings when we notice the world is full of distractions. In the midst of so much of empty festivities at the Holy Christmas Season, the church feels at times like crying "Miserere where abidest thou!" Easter is a time which has likewise suffered various assaults from the Evil One. The Message of the Living Christ reigning in power can at times scarcely be found amidst the trivial things which have attached to Easter. It is a question if any season has been guilty of suffering such misuse as the season of Lent. Yet it can still be for you a blessed time this year. Some people think of Lent as the most sacred time in the church year. Many special exercises accompany this time of the year. The message of the church during this time is keyed to a highly motivational pitch, and rightly so. Many devout people carry out the practice of strong self-discipline during Lent. This may have value for some persons.

Any type of spiritual pride or self-righteousness is utterly foreign to the spirit of Lent. Self-confidence in spiritual matters is basically false because it is not rooted in a correct evaluation of our needs. Varied needs are the needs of man. So many very well known needs are the need for food, need for clothing, and need for security. Yet when all is said and done there is an even more basic need than any of these. Man has a profound spiritual need. To try to explain man's complex actions without taking into account his spiritual need is to suffer from the most superficial kind of oversimplification. It would be as stupid as to try to give as an explanation for the phenomenon of Niagara Falls the statement "someone must have left a faucet open."

ning." We will keep Lent right if we are aware that our lives have a great spiritual void which only God can fill, and if out of this awareness we turn earnestly to God. Spiritual pride may prevent us from keeping Lent aright but so also may a shallow conception of Jesus' Death. We must guard against thinking of his death as only an example. The death of our Lord has also a redemptive meaning for lost and condemned sinners. He is a Savior, not just a martyr. Thus through his death he can bring salvation, the answer to my deepest need. We must not fail to relate Jesus' death to our own personal needs. There may be a world of difference between saying "Jesus died for the salvation of the world" on one hand, and then saying on the other, "Jesus died for me."

Lent will have more meaning for us if we always bear in mind that it is immediately followed by Easter. This tells us that the suffering and dying Savior is also the resurrected and ever-living Lord. Fully aware of this we know that he knows our needs and will pardon the sins of all who believe on him. During this holy time of Lent let us remember to bring our sin-stained soul to Him for cleansing. As the resurrected Lord tenderly ministered to the spiritual needs of the denying Peter he will also gladly meet our spiritual need with his abundance.

Some of us remember how dear ones in times of illness have used our appetites as guides to tell them the condition of our bodies. Our spiritual appetites have a lot to say about the condition of our souls. May our spiritual appetites grow greater during this Lenten Season.

LENT

I stood below the mountain
Where Moses fed his flock.
I sought the living fountain,
But found a flaming rock.
My sins I could not carry,
The law I dare not face.
I could no longer tarry
At ease in any place.

When spent were my resources,
An angel touched my hand,
Revived my wasted forces,
And led me to a man,
A man who, lashed and goaded,
Had stumbled in his track.
And, lo, my sins were loaded,
Were heaped upon his back.

In agony, forsaken,
I heard the stranger pray.
My burden he had taken
And carried all the way.
It was his will and pleasure
To suffer in my stead;
And to the last, full measure
His holy blood he shed.

I heard my Savior crying,
When He had finished all.
The thunder-bolts were flying
When He broke down the wall.
Now I can scale the mountain,
Cross all dividing bounds,
And find the living fountain
When heaven's trumpet sounds.

—O. I. Hustoft in "Lutheran Messenger"



THE WEEK AT DANA

your midcontinent college

SCHOLARSHIPS OFFERED

A note in the Luck Lutheran, parish bulletin of Luck Lutheran Church, Luck, Wisconsin, announces that high school seniors in that area will have four scholarships to work for if they decide to attend Dana.

The Luck Lutheran Men's Club recently provided for three \$50 scholarships for Luck boys who plan to attend Dana next fall. The Willing Workers, before they disbanded, decided to make two \$50 scholarships available to Luck girls.

It is indeed an inspiration for us at Dana to see such enthusiasm for Christian Higher Education from one of our churches.

CHOIR VISITS UNIVERSITY OF DUBUQUE

On the last day of the 1958 Dana Choir Tour, the 48 members and director Paul Neve visited the University of Dubuque and renewed old acquaintances. Pictured (left to right, BELOW) are Richard Andersen, Dana Alumnus who is currently attending Trinity Seminary in Dubuque and is a member of the Public Relations Department at Dubuque U.; Professor Paul Neve, choir director; Mrs. Bonnie Hagedorn Jensen, a former Dana student who is now attending Dubuque U. while her husband is at Trinity; and Bill Walker, president of the Senior Class at Dubuque U., who served as tour guide.

The late Noel J. Logan, founder of Dubuque University Choir, was also a professor of voice at Dana prior to his death in 1954.



THE LUTHER LEAGUE

John W. Nielsen, Editor

The Lord Raised Up Judges

By John W. Nielsen

In our last study we met Othniel, the first judge of Israel. As we continue our reading of the third chapter of **Judges**, we are introduced to two more judges: Ehud and Shamgar. But before we pursue our discussion of these two, perhaps we should look briefly at the meaning of the term "judge."

Today when we hear the term "judge" in everyday life, we think immediately of the court scene where it is the judge that pronounces the sentence after the jury has brought in its verdict. Or maybe we think of an athletic event or a contest of some kind where it is the judge that determines the winner. The Judges of Israel did fill both these roles. They issued punishments, and they determined justice (the winner in disputes). But their chief function was something different.

Besides being judges in civil matters, they were deliverers of their people. They were military leaders of Israel who led this people out against the enemy. They were not the rulers of Israel. God was the ruler. But they were men and women raised up by God for specific purposes.

Because they were persons raised up by God and not an established office in the land, there was no continuous line of judges. God would raise up a judge for one generation, and then perhaps several years or generations might pass without the presence of a judge. Then, again, because the judges were often local in influence and purpose, there might be more than one judge at any given moment. The office was not limited to any one tribe. Othniel appears to be from Judah; Ehud from Benjamin; Deborah from Ephraim; and Barak from Naphtali.

With a little clearer understanding as to what the judges were, we recall the stages of the historic process which this book demonstrates: 1. God blesses the people. 2. The people forsake God. 3. God punishes the people. 4. The people cry to God. 5. God delivers the people. With 3:12 we mark the beginning of another cycle.

The account of Othniel ended with the land having rest for forty years. The early years of this period were

undoubtedly marked not only by peace and prosperity but also by deep spiritual revival. But as the blessing increased and the memory of the earlier oppressions grew faint, the people not only took these good things for granted but they forgot God. Once again the people "did what was evil in the sight of the Lord," and the tragic cycle was again underway.

This time the punishment came in the form of Eglon, king of Moab, who made an agreement with the Ammonites and the Amalekites so that together they attacked Israel, occupied Jericho, devastated much of the land, and dominated the Israelites for eighteen years. Once again, under adversity, the people realized their faithlessness and cried to God who this time rescued them in the person of Ehud whose clever deception initiated their deliverance.

Ehud was a Benjamite connected with the delegation that carried the annual tribute to the Moabite overlord. Chafing under the despised task he determined to take action. He made himself a short, eighteen-inch sword, which being left-handed, he carried on his right thigh concealed under his clothes where it escaped detection. Having delivered the tribute, he parted from his companions and returned to Eglon under the pretense of delivering a secret document. The unsuspecting king dismissed his attendants and eagerly awaited the information which he never received. Instead, in the privacy of the king's chamber, Ehud murdered the hated ruler. Then quickly escaping, leaving Eglon's body locked in the roof chamber, he summoned his people to arms against the enemy. In an unsuspecting move the Israelites captured the fords of the Jordan thereby trapping the Moabites in Israel. Having made escape impossible, Ehud led his people in a terrible slaughter, that completely destroyed the Moabite power and resulted in eighty years of rest for Israel.

Shortly after the time of Ehud, a new threat appeared—this time to the west. The new danger was in the form of the Philistines who again and again in the future would be the enemy of Israel. Compared to other events, this was nothing more than a border incident but it presaged further trouble. At any rate, Shamgar, sensing the threat, killed six hundred Philistines with an oxgoad in order to prevent their encroachment over the border into Israelite territory.

Be Informed About Lent

By Carla Holtermann

"Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and scribes, and they will condemn him to death, and deliver him to the Gentiles to be mocked and scourged and crucified, and he will be raised on the third day" (Matt. 18-19).

With this announcement to His Twelve the Lord Jesus Christ began His journey to the cross to suffer and die for the sins of the world.

Each year beginning with Ash Wednesday all Christianity accompanies our Lord again on this journey to Jerusalem in a profound season of self-examination and renewal, not because there is some law commanding believers to do so but because love motivates them to hold up the Christ of the cross.

The Meaning

This year again many people who will be speaking about Lent will not know what the word means, nor the purpose of its observance. Let us be informed!

The word "Lent" is not a word found in the Bible nor does it have a religious origin. It simply means "spring." The word appears in middle English as "lenten" which goes back to the Anglo-Saxon "Lencten" and German "Lenz." It is a time when days lengthen. It is spring.

Easter is always the first Sunday after the first full moon in the spring equinox, and Lent is the period of 40 days previous (not counting Sundays), when days get longer. Through the early custom of fasting during this time it has in some countries been called "Fasting Time."

Why 40 Days

The observance of Lent goes back far into antiquity. As early as the sixth century it was observed much as we have it today, although not always for 40 days. This number is connected with many important events in sacred history; however, we believe the early Christians chose that number because Christ fasted 40 days when He was tempted, because He lay 40 hours in the tomb, and because He showed Himself alive for 40 days after His resurrection.

YOUTH OFFICE BULLETIN BOARD

Christ Calls You

- To trust Him for your Soul's salvation
- To live a spirit-filled and spirit-guided life
- To be a faithful steward of all His gifts to you
- To be His witness every day of your life
- To march in the triumphant procession of saved sinners

Let Christ's Call

- To youth ring loud and clear on Youth Sunday, Febr. 23
- Prompt you to pray for Leaguers taking part in the services
- Lead you to invite and bring unchurched youth to church and Bible class on Youth Sunday
- Inspire you to bring an offering for the mission projects of your Synodical Luther League

Ash Wednesday

The name comes from the custom of daubing ashes on the forehead of the worshippers on the first day of Lent, the symbol of mourning over sin.

Preparation For Easter

The idea of special preparation for a religious event was derived by the early Christians from Jewish tradition. It was a time of making ready. Thus there have come down to us the Advent season, in which we make ready for Christmas, and the Lenten season, in which we make ready for triumphant Easter joy.

Our Opportunity To Witness

In our daily walk we will no doubt again this year hear people discuss Lent. They will ask each other, "What are you going to give up for Lent?" This is our opportunity to present new insights into the true meaning of Lent. Then as they weigh some trivial item which they promise to give up during Lent, we can show them that nothing less than their whole life is worthy to be offered to God in gratitude for the Saviour.

—(Taken from The Bible Banner)

BY THE FIRESIDE

AMERICAN TRIBUTE

By Pliny A. Wiley

All our past proclaims our future,
Patriot's dream and pilgrim's pride,
Men oppressed came seeking refuge,
For her they toiled and fought and died.

Then the wisdom of Ben Franklin
With the power of Washington's hand
And the spirit of her Lincoln
Wrought out a free and favored land.

Though crafty, selfish men exploit her,
America, just, impartial, yet shall stand.

FACTS ABOUT WASHINGTON

He was the oldest of five children.
He was fifty-seven years old when he entered the office of President.

He always had his hair powdered at public receptions, and never shook hands at such times.

His father had a farm of one thousand acres, so that chopped cherry-tree wasn't such a heavy loss.

Of sixty-nine electoral votes cast for the first President, Washington had sixty-nine.

When Washington first took charge of the army it comprised fourteen thousand men, nine thousand of them from Massachusetts.

He was married to Mrs. Custis, January 6, 1759, and for seventeen years they lived the simple life on their Mount Vernon estate.

At his inaugural he wore a full suit of fine cloth made by his own servants, and the dresses of his wife were also woven on the plantation.

He was just twenty-one years old when Governor Dinwiddie sent him on a perilous journey to Ohio to find out the strength of the French, which he accomplished handily.

The Indians said he bore a charmed life after he got four bullets through his coat and had two horses shot under him in a movement led by General Braddock against Fort Duquesne.

At thirteen he was the strength marvel of the neighborhood, being abundantly able to outwrestle, outrun, outleap, outpitch at quoits, any boy of his age in Virginia, to say nothing of his hatchet accomplishments.

He wrote Governor Clinton at the close of the war: "The scene is at last closed, and I feel eased of a load of public care. I hope to spend the remainder of my days in cultivating

the affection of good men and in the practice of the domestic virtues."

After one of his disastrous campaigns, the ladies of Philadelphia declined to notice his wife, and administered, instead, the snub direct, which was in interesting contrast to their reception of her when next she entered Philadelphia as the wife of the President.

—The Sunday School Gem

WHAT ONE 65 YEAR OLD PENSIONER DOES

He had to retire when he was 65—that was in 1954. His Social Security and Pension amount to a trifle more than one-fourth of the salary he had been earning.

He lives in a four-room cottage, with a tree in the rear garden. He and his wife live in a community of about 2,800 people.

He says that the special craving of persons 40 to 55 years of age is for money and prestige; after that security.

At 65, money and security are "wrapped up in what our Pensions and Social Security have granted us. What do we really have to want for any more?"

His philosophy is that after retirement, no one can take your security from you, hence one should cease wanting and settle down to real living.

"Have you ever calculated how much of your brain power has been taken up with wanting?" he asks. "And what you could do with that power converted into creating and giving?"

He says it is like throwing a speeding car into reverse to stop wanting. "You have to train yourself," he says. "Every morning before you get out of bed, you have to remind yourself."

He says the rewards are well worth that effort. "I am tithing for my Lord now, which is something I felt I couldn't afford to do when my income was four times what it is now.

"And my wife and I are seeking out the underprivileged children here and bringing them to our home for Sunday dinners, rather than contributing to regular charities.

"We are interceding with doctors and lawyers to get help for local people who can't buy help.

"Twice a week I go to the county jail . . . It's wonderful not to want anything for yourself. It actually is!"

As for his brain, he has a set of the "Encyclopedia Britannica" in their \$65-a-month house and he is up to the G's seeking a subject to explore!

If you are a 65-year-old Christian—or older—what are you doing with the so-called "golden years of retirement?"

As for wants and wishes, it is your privilege to make them known. God with thanksgiving; and have "peace of God which passeth all understanding" garrisoning your heart and mind (Philippians 4:6-7).

You still have your Bible, and possibly some reference works, even though you may not possess an encyclopedia.

You still have the privileges of worship and service; but what are you doing for others less favored than yourself? And those of us who are not yet 65 would also live happily if we spent less effort in our self-centered interests, and more time in creative work and giving of ourselves to others!

It is written of the Lord Jesus that He "went about doing good" (Acts 10:38). And all Christians are exhorted to "follow His steps" (I Peter 2:21).

We are not saved by our works, for salvation is by grace, through faith without works (Ephesians 2:8-9). But all believers are enjoined to "be zealous of good works" (Titus 2:14).

"Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven" (Matthew 5:16).

—NOW

Hecklers don't always get the best of it—if you're tempted to interrupt an election speaker, remember this cautionary tale.

Lloyd George once began a speech "I am here . . ." He paused for a moment and a would-be humorist shouted: "So am I." "Quite so," said Lloyd George. "But you're not a there."

All day long the weary elevator operator had been patiently answering questions the department store shoppers had thrust upon him. Just before closing time a voice from the rear of the crowded car asked, "Suppose the elevator cables broke, would we go up or down?"

Unable to compose himself any longer, the operator snapped, "Thank my dear lady, depends entirely on the kinds of life you have led."

CHURCH NEWS FROM HERE AND THERE

(Continued from Page 4)

one. About 78 per cent of these refugees have been Protestants and per cent Roman Catholics.

LARGEST LUTHERAN WELFARE CENTER OPENED MINNEAPOLIS

A new half-million-dollar center, the largest Lutheran facility of its kind in America, has been opened in Minneapolis, Minn. by the Lutheran Welfare Society of Minnesota.

The center houses the society's staff of 51 social workers, chaplains and clerical workers and is believed to be the first office building erected by a private child welfare agency in Minnesota.

Lutheran Welfare is the official child welfare and chaplaincy agency for seven of the eight synods of the National Lutheran Council in Minnesota and serves more than 1,100 congregations.

The society has placed 3,117 children for adoption since it was founded 53 years ago, including 100 during the past 12 years.

LC OPENS BROADCASTING CENTER

A Lutheran broadcasting center has been opened at Luther Theological Seminary at St. Paul, Minn. The office of public relations of the Evangelical Lutheran Church.

The studios provide the Church with facilities for the production of motion pictures for direct screening, motion pictures for television, and recording for radio, tape duplication for broadcast and sound recording for disc-pressing.

Boastful Young Man: "Yes, my family can trace its ancestry back to William the Conqueror."

Girl Friend: "I suppose you'll be telling me next that your ancestors were in the Ark with Noah?"

Boastful Young Man: "Certainly! My people had a boat of their own!"

THE WASHINGTON OBSERVER

(Continued from Page 6)

process and old forms have disappeared while new forms as we now know them (no doubt, man among them) have put in appearance. An elaborate explanation—but does it explain? Does it not rather bewilder and confuse? And if one is looking for fanciful explanations, do we not have some all our own, produced by our own scientists, as hard to prove and to accept as this one might ever be? What of the old explanation recorded in the first book of the Bible? We are glad to report that this explanation still stands. More than that, the Bible is still being sold, read, believed on and followed by more and more people—all this despite these new discoveries now being heralded abroad.

THE IMMIGRATION STORY

The immigration laws of our land have often been denounced as too restrictive. Some of us, representing church groups, eager to rescue oppressed brethren in the faith, have not infrequently joined in the condemnation chorus. Viewed from the angle of human need, these laws could and should be more generous and humane than they are.

While this is true, there is another side to the story. Our country has been generous in immigration matters as no other country has been. Records go back as far as 1821 and show that since that date more than 40 million immigrants have settled on these shores. Since the close of World War II more than 2½ millions have come. In these last two years, 1956 and 1957, the number finding domicile with us was 647,000.

A part of the problem continues to be that of integration. To be sure, most of those who come are soon successfully integrated. But many are not. Immigration which creates slums and increases racial tensions, poverty and crime, is of a questionable value. It is under-

standable that our government, realizing this, should now screen all applications with care and even require sponsors and guarantors for those admitted. It is in this latter area that our well-meaning church people can still help if they so desire. After all, why scold and ask for a more generous law when we are not availing ourselves to the full under the present one?

NEWS AND NOTES

(Continued from Page 2)

be purchased for \$190,000. Describing the location of the site, Dr. Dahl said:

"The site has dramatic variations in its topography: three-fourths of the land is gently rolling, almost level. Orchard land at the north boundary sweeps upward 200 feet to a summit from which the surrounding Santa Rosa, Simi, Santa Paula, and Conejo Valleys and mountain ranges can be seen. Numerous consultants, including Dr. Merton E. Hill, professor-emeritus of the University of California, have unanimously declared that the site provides one of the most potentially beautiful college campuses in America.

"Portions of the site have attracted motion picture producers to use it for the location of prominent pictures. Scenes from the first Lassie pictures were filmed in near-by hills, and the film version of Emily Bronte's "Wuthering Heights" was also staged in the same area. The Paramount Picture Studio Ranch is two miles west of the ranch."

PRECIOUS MINTAGE

There is gold that we may own,
It is not coin for busy mart,
But is friendship, fair and true,
The precious mintage of the heart.

What great wealth we all may have
While journeying along life's way.
Let us thank our God that we
May have this blessing every day.

—Thelma Allinder

GUYER AND HANSEN

LOANS

INSURANCE — REAL ESTATE

Successor to N. T. Lund Co.

Blair, Nebraska

H. Lyle Guyer

P. V. Hansen

*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General, (4) Home Mission, (5) Indian Mission, (6) Pension Fund.
 **Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America, (Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

	Fiscal Year	Calendar Year	Calec Yr
		Extra-Synodical**	Luth Wv Act
	TOTAL	Synodical*	526
Budget (Synodical 1957-58, LWA 1958)	222852.48	879216.04	14
Previously acknowledged Jan. 31, 1958		208580.32	
Salmonhurst, N. B., Canada, St. Peter's Luth. Church S. S. for Children's Homes	19.57	19.57	
Castro Valley, Calif., Faith Luth. Church, from Sunday School for Colombia (So.) Mission and Sewing Circle for LWA	75.79	So.	25.79
Los Angeles, Calif., Mr. and Mrs. Julius Jorgensen, in memory of Mrs. Henry Mortensen, Neenah, Wis., for Ebenezer Home, Brush, Colo., where most needed	14.88	(F)	14.88
No. Hollywood, Calif., Valley Luth. Church	5.00	(F)	5.00
Berkeley, Calif., Mr. and Mrs. Henry Jorgensen, in memory of Mr. John Hansen, member of Our Saviour's Church, Oakland, Calif.	64.36	Ja.	64.36
Selma, Calif., Pella Luth. S. S.	100.00		100.00
Brush, Colo., All Saint's Church Eben Ezer Inst. for Foreign Missions \$50, Santal Mission Special \$50	10.00		
Brush, Colo., Tom Jensen, Eben Ezer, in memory of Peter Nervi, Elk Horn, Ia.	135.00	100.00 (F)	35.00
Aurora, Colo., St. Mark's Luth. Church			
Chicago, Ill., Atonement Luth. Church, from Priscilla Circle for "the specific purpose of purchasing bed spreads for the girls at the Mission" (Oaks Mission) \$60	80.00	80.00	
Cedar Falls, Ia., Nazareth Luth. S. S. Christmas offering for Children's Homes	3.00	3.00	
Elk Horn, Ia., Salem Ladies Aid, in memory of Julia Nelson, a guest from the Salem Home, formerly of Hamlin, Ia., for Home Missions	11.00	(F)	11.00
Kimballton, Ia., Bethany Luth. Church, in memory of "Tanta" Sena Mortensen from Nieces and Nephews	2.00		
Oyens, Ia., Chris Kloster family, in memory of Mrs. Nis Mortensen of LeMars, Ia., credit Gethsemane Church, Oyens	600.00	600.00	
Moorhead, Ia., Bethesda Luth. Church, in memory of Mr. Mathew Mathison for Home Mission \$10, "use rest as needed"	10.00	So.	10.00
Westbrook, Me., in memory of Miss Mollie Thonsen of Westbrook, from Mr. Niels Smith, Misses Abbie and Jennie Nelson, Mrs. Maynard Jensen and Mr. and Mrs. Hans Nelson	2.00	2.00	
Westbrook, Me., Mr. and Mrs. Emil J. Leber, in memory of Mollie K. Thonsen for Children's Homes	800.00	800.00	
Hutchinson, Minn., Main St. Luth. Church	28.08	28.08	
Northfield, Minn., Immanuel's Luth. S. S. Christmas collection for Children's Homes	2.00	So.	2.00
Glendale, Ariz., Anna Mikaelson, in memory of Hans Mikaelson, from Pastor and Mrs. Chr. Christensen, Hartdale, N. Y.	130.00	130.00	
Cordova, Nebr., Our Saviour's Luth. Church	129.92	100.02 Ja.	29.90
Hampton, Nebr., Immanuel Luth. Church for Japan Mission \$29.90, EHM Children's Home \$50 and Indian Children's Home \$50.02	34.50		34.50
Laurel, Nebr., United Luth. Church for Good Shepherd Home \$30; for Sudan and Santal Missions \$34.50	57.25	57.25	
Plainview, Nebr., Bethany Luth. Church	9.93	9.93	
Camp Douglas, Wis., St. Stephen's Luth. Church from S. S. for the period Nov. 1, 1957 to Jan. 31, 1958, for Children's Homes	270.00		270.00
Kenosha, Wis., St. Mary's Ev. Luth. Church	500.00	500.00	
Neenah, Wis., Our Savior's Luth. Church	100.00	100.00	
Camp Douglas, Wis., St. Peter's Luth. Church of Shennington	13.50	Su.	13.50
Washington Ia., Wis., Trinity Luth. S. S. for medical supplies for African Mission	3.00	(F)	3.00
Chancellor, Alta., Canada, Mr. and Mrs. C. Reiffenstein in memory of John Larsen of Standard, Alta.			
Oakland, Calif., Our Saviour's Luth. Church for Synodical quota \$200; offering for Helen M. Danielson (So. Amer. Mission) \$41.30; in memory of: John Hansen \$5 and Kristine Petersen \$5 for Foreign Missions	251.30	200.00	51.30
Norwalk, Calif., Trinity Luth. Church	611.60	542.60	
Selma, Calif., Pella Ev. Luth. Church	177.17	100.00 So.	77.17
Chicago, Ill., Atonement Luth. Church for: Munshi Tudu (Santal) \$35; Children's Homes \$35; Foreign Mission \$13.17 from S. S.	83.17	35.00	48.17
For Synodical Quota	300.00	300.00	
Chicago, Ill., Frances and Edwin Jorgensen, in memory of Mrs. Kristine Petersen, Fresno, Calif., (Bethel Luth. Church) for Home Missions	5.00	5.00	
Neola, Ia., St. Paul's Luth. Church S. S. for: Japan Mission \$7.41, So. Amer. Mission \$7.64	15.05		15.05
From the Mission Garden collection at St. Paul's S. S. for: \$20 each to Santal, So. Amer. and Sudan Missions	60.00		60.00
Neola, Ia., Remitted by Mrs. Stanley Nelson, memorial gifts: Blair, Nebr., Mrs. N. P. Nielsen in memory of Mrs. Hans Nielsen for Japan Mission \$5; Audubon, Ia., Mr. and Mrs. Alfred Christiansen in memory of Mrs. Hilma Nelson for the Missions (F)	7.00		7.00
Sleepy Eye, Minn., Trinity Luth. Church	9.00	Su.	9.00
Sidney, Mont., Pella Foreign Mission Society for So. Amer. Mission \$90.10; Santal Mission \$41.70; \$28.60 each for following: Sudan, Japan, Jewish, Indian (Oaks) Miss., and LWA	274.80	28.60	217.60
Sidney, Mont., Brorson Luth. Church, collection at time of Helen Danielson's visit to Church	27.00	So.	27.00
Minden, Nebr., Bethany Luth. S. S., Christmas offering for Home Missions	69.05		69.05
Eugene, Ore., Mr. and Mrs. Hans Nielsen (Bethesda Church)	40.00	(F)	40.00
Racine, Wis., Immanuel Luth. S. S.	129.27	(F)	129.27
Racine, Wis., Emmaus Ev. Luth. Church	700.00	700.00	
TOTALS	228822.67	213090.42	13901.23 183

Received with thanks.

Blair, Nebraska, February 8, 1958.

P. V. Hansen, Treasurer

PARISH EDUCATION NEWS

(Continued from Page 7)

March 10-11 — Seguin, Texas,
Baltimore, Md., New York City,
Bismark, N. D.

March 13 — Denver, Colorado

March 14 — Lincoln, Nebraska,
Pittsburgh, Pa.

March 13-14 — Southern Minne-

March 16-17 — Brookings, So.
Dak.

Regional or District Conferences

Where there are two days for
seminars, the first day will be
for a conference pertaining
to the problems of Parish Educa-
tion, and the second day will be
for Vacation Bible School
clinic. At this conference meeting
a teaching team representing our
three boards and staffs will meet
with the District Sunday School
committees or boards of our three
boards together with a few of the
neighboring pastors, who are being
invited to attend.

At this meeting the plans as seen
in the field of Parish Education be-
fore the merger, and as they may
change to the merger when it is
finalized as tentatively agreed upon
by the three boards will be present-
ed for mutual study. It is hoped
that these conferences may serve

as field work in learning and dis-
covering some of the needs and how
these needs should be met in a
new Sunday school series for the
new church. It is hoped that the
results of these conferences may
serve as a guide to the three boards
as they begin the ground work for a
new Sunday school series for the
new church. The results of these
conferences will be presented at a
joint meeting of the three boards in
April, and at this time there will
also be a meeting between the three
boards of Parish Education and the
three boards of our Publishing
Houses. It is hoped that at this joint
board meeting some tentative plans
may be worked out pertaining to
a new Sunday school series, which
are then to be presented to the
Joint Union Committee in May for
its approval. There is a definite
feeling that a new Sunday school
series is most urgent as we think
of the realization of the new church
and its Christian Education pro-
gram.

The regional or district confer-
ence for the Nebraska District, or
the Central District as it is called
in the ALC, will not be conducted
together with the Vacation Bible
School clinics, but will be in Omaha
in Gethsemane Lutheran Church,
February 7th. Clinics will be held
later in Denver and Lincoln.

It is hoped that our district Sun-
day school committees and the local
churches by selecting Vacation Bi-
ble School teachers early will enter
into full cooperation in these con-
ferences and clinics.

ITINERARY FOR

HELEN MARGARETT JACOBSEN IN NEBRASKA DISTRICT

- Feb. 18 LAUREL — Gethsemane
Feb. 19 WINNETOON — Bethesda
Feb. 20 PLAINVIEW — Bethany
Feb. 21 LINDSAY — Bethany
Feb. 23 FREMONT — First Luther-
an, A.M. — Fremont Bluffs, after-
noon; BLAIR — First Lutheran
in the evening
Feb. 24 Hampton — Immanuel
Feb. 25 HAZARD — Mason City par-
ish
Feb. 26 ORD — Dannevirke-Farwell
parish
Feb. 27 ST. PAUL — Cushing parish
Feb. 28 DANNEBROG — Dry Creek
parish
March 2 DENVER — Christ the King,
A.M.; St. Mark, P.M.
March 3 ALTURA
March 4 Bethany
MARCH 5 BRUSH — Eben Ezer aft-
ernoon; First English, evening
March 6 MINDEN — Bethany
March 7 Fredericksburg
March 9 RUSKIN — Bethany A.M.
LINCOLN — Our Savior's after-
noon — Davey, evening
March 10 CORDOVA — Our Savior's
March 11 STAPLEHURST — Our
Savior's
March 12 KENNARD — Orum par-
ish
March 13 OMAHA — Pella
March 14 BLAIR — Dana College

EDITORIALS AND COMMENTS

(Continued from Page 3)

defined "to conceive of faith in purely moralistic terms,"
regards "faith as a personal matter" and, therefore,
has no responsibility to communicate it to others."

Dr. Heiges estimated that not less than 80,000 Lu-
therans were enrolled in public and private institutions
of higher learning, some 20,000 in the 34 Lutheran col-
leges and universities, and about 20,000 in schools re-
lated to other church bodies.

Together, he said, they "constitute a potential army
of 120,000 witnesses in the academic world to the Chris-
tian faith."

The student center program was launched in 1947
and between that year and 1954, the NLC's member
bodies contributed \$1 million to 31 projects. Then \$1-
million was pledged for an additional 42 projects from
1955 and 1960.

The Council is now being asked to approve a third
phase of the program, calling for \$2 million from 1961
to 1965. Of the total, \$1,200,000 is to be provided by
the NLC's member bodies and the rest by churches
in the territories where projects are scheduled.

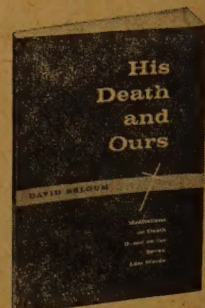
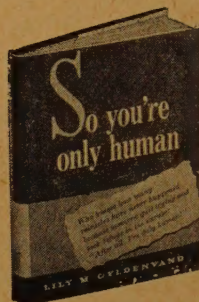
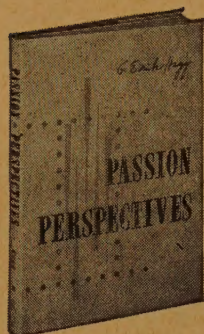
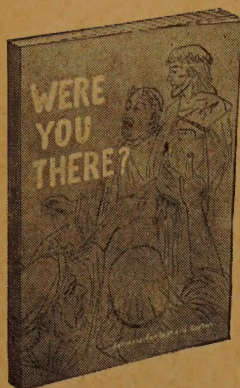
Dr. Heiges reported that 550 pastors, counselors, in-
terns and part-time assistants are engaged in student
work as representatives of the NLC on about 600 cam-
puses in the United States. Of these, 35 are pastors
giving all or a major part of their time to campus work,
25 are full-time lay counselors, two are full-time semi-
nary interns, 23 are part-time assistants, and the others
are parish pastors who give limited time to ministering
to students at nearby schools.

Other developments during the past year, according
to Dr. Heiges, included:

Progress in an intensified campaign to recruit stu-
dents on non-Lutheran campuses for church vocations.
A preliminary report showed 407 Lutheran students
in these schools who had made such commitment, 224
of them for the ministry.

Expansion of its ministry to foreign students, of whom
more than 40,000 are enrolled in U. S. colleges and uni-
versities. Of these, an estimated 12,000 are Protestant
and 1,000 Lutheran. Work is concentrated in three
areas, Minneapolis and St Paul, Minn., New York City
and Berkeley, Calif.

1958 LENTEN READING



WERE YOU THERE? by Erich H. Heintzen—In this series of nine sermons—seven for Lent, one for Maundy Thursday and one for Easter Sunday—hearers and readers become involved in the divine drama as participants, not as mere spectators. Many pointed questions are directed to the complacent Christian, with each sermon holding up the Cross as a challenge to greater heights in daily Christian living. Included with the book to give emphasis to the separate sermon themes is a set of full-color prints, 5x6½ inches, with explanatory Scripture. (C-22) Paper, \$1.50 Individual Sets of Lenten Pictures. In white envelope, \$.35 per set.

PASSION PERSPECTIVES by G. Erik Hogg—Intricately intermingled are the conflicting visions from Calvary which flash through these 10 contemporary sermons for Lent. Emphasizing anew that the cross of Christ must ever be grounded in the reality of human experience, these messages display significant meaning for today in the incongruity of Roads, Rites, Reeds, Robes, Realms and Revolts found in the Passion Story. Here, too, are striking lessons drawn from the discordance of Calvary's Rulers, Robbers, Realists and Revolutionists—figures not unrelated to our own day. (A-6) **\$1.75**

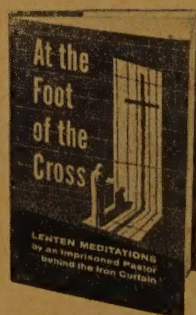
HIS DEATH AND OURS By David Nelson—“In the midst of life is the best and only way to think about and prepare for our own death.” The author presents the death of Christ as a model for our own death. In each of the Seven Last Words he discovers a truth which can be applied to one's own thinking and preparation for death. The suggestions cover both the practical and spiritual aspects of preparation for death. (A-5) Paper, .35

THE DEATH OF CHRIST by John Knox—A study of the Cross in New Testament history and faith, this book examines the actual historical event of the Crucifixion, then seeks to define Christ's own understanding of the meaning of His death. The author also considers what the Cross meant to the early church and what it means to us today. (A-1) **\$2.75**

SERMONS ON THE PASSION OF CHRIST, by Martin Luther—A rich blessing to clergy and laity alike are these 13 famous Lenten sermons by the great reformer. Underscoring once more the central significance Luther attached to the Atonement, these sermons for Holy Week provide an original source for Luther's beliefs on many doctrines. (A-6) **\$2.50**

CONSIDER HIM by Oliver Wyon—These three meditations on Christ's Passion have as their specific subjects the supreme moments of his life—the Upper Room, the Garden of Gethsemane, and the Cross. Written especially for Lenten use, the meditations are prefaced by a brief introduction on meditation in general during Lent, and conclude with two suggested “acts of Worship.” The book derives its title from the injunction to turn our minds to Christ in meditation—to consider him instead of ourselves. With each meditation is included an appropriate reference for Bible reading and some excellent and unusual prayers.. (A-1)

Cloth Cover. 64 pages \$1.00



SO YOU'RE ONLY HUMAN by Lily M. Gyldevand—A devotional book that is difficult to read. In 34 brief meditations, the author develops the theme “that while we are all human and subject to human limitations, there is no limit to our possibilities when we assume our right place as children of God with access to all resources.”

A unique feature of the book is the appended worship for use with each meditation—Scripture readings, prayers, suitable hymns. A feature of the book will be specially useful for group devotions. (A-5) Cloth, 28 pp.

AT THE FOOT OF THE CROSS by an imprisoned Pastor Behind the Iron Curtain.

Eighteen meditations based on the events of the Passion Story. The author speaks directly to his Lord, in the intimate style of personal address. He speaks of the Passion—his understanding of it, its meaning in his life, and its significance for all men. Though he looks through prison windows as he writes—his lips still bound by the judgment of the world—his words are a quiet ring of joy and thanksgiving in anticipation of Christ's Easter victory. Inspirational writing of a rare quality (A-5) Cloth, .35

SUPPORT YOUR CHURCH-OWNED PUBLISHING HOUSE



Lutheran Publishing House
200 SOUTH FIFTH STREET
BLAIR, NEBRASKA